
A
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PREACH'D IN THE

Cathedral CHURCH of CHESTER,

At the ASSIZES, *April 15*, 1747.

Before the Honourable Mr. Sergeant SKINNER, Chief
Justice, and the Honourable JOHN TALBOT, Esq;
second Judge of CHESTER.

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By JOSEPH WARD, A. M.
Vicar of PRESTBURY.

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Gentlemen of the Grand-Jury.

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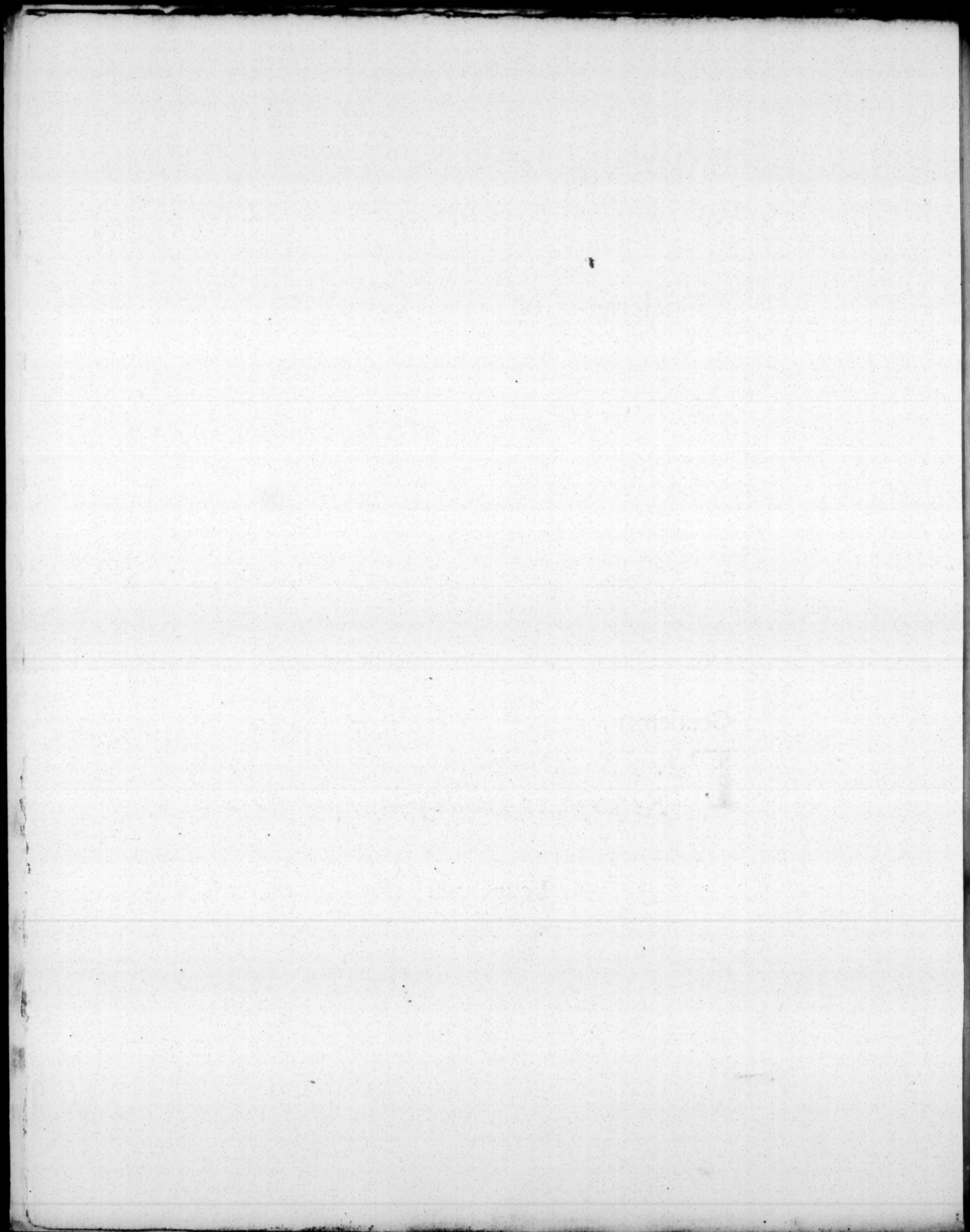
T O
 CHARLES LEGH of *Adlington*, Esq;
 High-Sheriff of the County Palatine of CHESTER;
 AND TO THE
 Gentlemen of the GRAND-JURY,
 Sir EDWARD STANLEY of *Alderley*, Baronet.
 Sir RICHARD BROOK of *Norton*, Baronet.

William Glegg, Peter Shakerley, Peter Brook, Ralph Leycester, Peter Legh, William Tatton, John Baskervyle, Francis Jodrell,	} Esqrs.	Charles Crew, Edward Wright, Thomas Slaughter, James Croxton, William Farrell, Robert Clowes, the Younger, John Glegg.	} Esqrs.
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Gentlemen,
T *HIS Discourse, publish'd at Your
 Request, is humbly inscrib'd to You, by*

Your most obedient servant,

JOSEPH WARD.



COLOSSIANS III. 14.

Above all these Things, put on Charity, which is the Bond of Perfectness.

IF we look into the *natural World*, and carefully consider the Constitution and Government of it; the *invisible Things* of the great Creator, even his infinite Wisdom and Goodness, as well as *his eternal Power and Godhead*, are every where conspicuous. *Behold, every Thing is very good.* We see nothing but Beauty, Harmony, and Order; we see that every Thing is conducted with the most surprising Regularity, under the immediate Direction and Influence of that Almighty Being, *whose Kingdom ruleth over all.*

But in the *intellectual and moral World*, woful Experience tells us, *it is not* always so. Here we oftentimes see great Disorder and Confusion; much Mischief and Misery are here; not proceeding from any Want of Goodness in God the Creator, nor from any thing defective in the Constitution of Man; but from our own unreasonable Abuse of our nobler Powers; from a manifest Abuse of that *Liberty*, wherewith God originally *made us free*, and which is essential to the Character of accountable Creatures.

God made Man upright; formed him after his own Image, intelligent and rational; and placed him in the Order of his Creation, *but little lower than the Angels, to crown him with Glory and Honour*; but they have sought out many Inventions, all those Inventions which disturb the Peace and Quiet of social Life.

Sin is the Parent of all real Evil. And how great a share of those Calamities which befall us in the present disorder'd State of Things, proceeds from a criminal Disregard to this important Duty, so strongly recommended in the Text, will evidently appear; if we consider

- I. The Nature of the Duty itself;
- II. The Reasonableness and Obligation of it; and,
- III. The happy Effects and Consequences, which would naturally flow from the uniform universal Practice of it.

And, I. with Regard to the Duty itself. *Above all these Things, put on Charity*; a Virtue, which consisteth, *not* in a passionate Fondness for any particular Sect or Party of Men, whose Notions we embrace, or whose Friendship we esteem; for a Man may *give his Body to be burned* for a Party, or Opinion, and yet be void of Charity: *not* only in external Acts of Liberality and Bounty to the Poor and Indigent; for we may, upon wrong Principles, *bestow all our Goods to feed the Poor*, and yet be void of that Charity, which is *the new Commandment* of the Christian Law, the Beauty and Perfection of the Christian Life: *But* it consisteth in that universal Benevolence, and unlimited Goodness of Temper, which disposeth a Man to do every Thing in his Power, in every Station and Capacity of Life, to promote the Interest and Happiness of Mankind.

Were we to take our Account of this Virtue, not from the Profession, but from the Practice, of Christians, we could not avoid observing (and a melancholy Observation it is) that the Charity of Numbers, like that of the Publicans of old, leads them only *to love those that love them*. Prejudic'd and passionate Men extend their Benevolence to none but those, who are list'd into the same Party with themselves. We see too much of this unreasonable narrow Temper, amongst Persons of every different political and religious Persuasion.

And

And it is the distinguishing Character of the Church of Rome in particular, (and an odious Character it is) that her Mercies are Cruelty to all those, who live not within the Verge of her Communion, and that dare *to obey God, rather than Man*, in Matters of Conscience and eternal Salvation.

But such a Conduct as this, is directly repugnant to that amiable Virtue of true Christian Charity, which *suffereth long, and is kind, seeketh not her own, is not easily provoked, thinketh no Evil*. Light and Darkness are not more opposite, than this persecuting Spirit of Popery is, to the mild and merciful Spirit of the Gospel, *which beareth all Things, believeth all Things, hopeth all Things, endureth all Things*. For the Fruit of this true Christian Spirit is *Love, Joy, Peace, Long-Suffering, Gentleness, Goodness*. Wherever this Heavenly Principle is planted, it kills every *Root of Bitterness*, and sweetens the Tempers of Men : It chains down those turbulent Passions which are painful to ourselves, and hurtful to those about us. The Man that makes this Divine Law the Rule of his Conduct, will religiously employ the Talent committed to his Trust, whatever it be, in promoting the general Good of his Fellow-Creatures. If he be rich and powerful, his Riches and Power will make him an Ornament and a Blessing to Society ; *Eyes to the Blind, and Feet to the Lamé ; the Deliverer of the Poor, the fatherless, and him that hath no Helper*. If he be wise and learned, his Wisdom and Learning will *instruct the ignorant*, and direct *those that are out of the Way*. And whatever his Station or Circumstances in Life be, he will conscientiously forbear to injure any Man, and, *whilst he has Opportunity, do good unto all Men : He will rejoyce with them that do rejoyce, and weep with them that weep*.

This is that Charity, that tender Regard for the Welfare of others, which is the *Bond of Perfection*, the Bond of all perfect Union

Union and happy Society in this World, and which constituteth no small Share of the Happiness of that future and *better Country, which is an Heavenly.*

And what Obligations we are under, to put on this Virtue, I proceed now

II. To consider. And

First, This *Royal Law* of Benevolence naturally results from the Circumstances of our present State.

The Desire of Happiness is an universal Principle of Action, implanted in the Breast of *every Man that cometh into the World.* That we frequently mistake the Means of Happiness, is, indeed, very certain; but that any Man should wish to be miserable, is impossible. And that no Man can be happy, independant of Society, without the friendly Assistance of his Fellow-Creatures, is a Truth as evident as the Sun at Noon-Day. Our Wants and Exigencies are so infinitely various, thro' every Stage of our earthly Pilgrimage, in the Morning and Evening, nay, and in the very Bloom and Meridian of our Days, that, without the mutual Aid and Assistance of one another, Life itself would be an intolerable Burden. Without the kind Assistance of a Parent or a Friend, we should die as soon as we begin to live, *and fade away suddenly like the perishable Grass of a Day's Duration.*

Now since this is the Case of all Men without Exception, and none can be happy of themselves, any more than a Limb can retain it's Life and Vigour, after it is cut off from the Body; the very Circumstances of our Being oblige us to desire the Benevolence, the kind Wishes, and the good Offices of others: and therefore, upon the same Principles, common Justice and Equity will equally oblige us to wish well, and to do good to them, in such Manner and Measure as their Necessities may require, and our Abilities will permit. As the several Members of 'a Community, like the Members of an human Body, *are compacted by*
that

that which every Joint supplieth, have a mutual Dependance upon one another for their Strength, their Vigour, their Life, and Support ; and the Eye cannot say to the Hand, I have no Need of thee : nor again, the Head to the Feet, I have no Need of you ; it must be highly fit and reasonable, that these several Members should have the same Care one for another ; that whether one Member suffer, all the Members should suffer with it : or one Member be honour'd, all the Members should rejoyce with it.

And Ild, What the Duty of Man, as a social and dependent Creature, requireth of him ; his own natural Dispositions, thro' the wise Appointment of the good Creator, direct him to perform.

It is a very gross Mistake to suppose, that the *Father of our Spirits* formed us unfriendly and ungenerous. Every Thing of this Kind ; every Thing that hath the least Appearance of Malice or Ill-Nature, is contrary to the sober Dictates of unprejudic'd Reason, contrary to the natural Movements of our tenderest Passions. It is not only *more blessed*, but also more grateful to a generous Mind, *to give than to receive*. To wish well and to do good, are Pleasures truly rational ; Pleasures, which improve in the Reflection, and are highly suitable to the Dignity of our Nature.

As Men are free and accountable Creatures, they may, 'tis true, abuse their nobler Faculties, divest themselves of their Humanity, sacrifice their Reason to their mischievous and revengeful Passions, and debase themselves beneath the Character of the *Brute Beasts that have no Understanding*. But this is a Conduct, which their own cooler Judgment allows not ; 'tis a Conduct, which the very worst of Men are always ready to condemn in others, and which, for that very Reason, can never be justified in themselves.

Ask the most profligate and abandon'd Sinners; ask the proud and haughty, the cruel Oppressor, and the bloody Persecutor; and they will all with one Voice condemn those Sins in others, which render themselves so justly odious to the World. The humble and the meek, the friendly and benevolent, the pitiful and compassionate, are the Favourites of Mankind.

The Picture that is drawn after this Likeness, is always the Object of Esteem and Veneration.

There is one excepted Case (I am sorry to say it) of a *particular Body* of Men who, presumptuously enough, stile themselves *the whole Catholick Church* of Christ, that recommend in cool Blood, and seriously approve, the most uncharitable and merciless Cruelty, when it is exercised towards Persons of a different Persuasion from themselves in Matters of Religion. For it is most remarkably and astonishingly true of the Propagators of the Romish Faith, that they lose all Bowels of Compassion in their Proceedings against the Persons whom they call Hereticks; rejoyce to see them committed to the Flames, and triumph in their very Death and Sufferings.

But then it is to be remembred, that this Cruelty is owing to the Wickedness of their Religion; a Religion! wicked above all others in this Respect, that it tears up by the very Roots the Seeds and Principles of Humanity itself. For in other Cases, where the Interest of what they call the Church, is not concern'd, they appear to be *Men of like Passions with us*, Men that are capable of feeling and commiserating the Afflictions of their Fellow-Creatures. And therefore the Cruelties of their Religion are never to be imputed to the natural Cruelty and Wickedness of their Tempers. No: Pagan Philosophy itself will teach us another Lesson.* As we are all Children of the same

* *Ex quo efficitur, hominem naturæ obediens, homini nocere non posse. Cic. de Offic. lib. 3. Est enim hominum naturæ (quam sequi debemus) maximè inimica crudelitas. ibid.*

common Parent, we are all *taught of GOD to love one another*; and whenever we see Men grow savage and inhuman, they act beneath the Dignity of their Nature, and cease to be Men.* The little Familiarities and Friendships of Children themselves, in their infant, but innocent, Age, shew plainly, that the Propensities of their unprejudic'd Minds natuarlly incline them to be kind and benevolent.

And from hence we are to take our Account of the human Passions and Affections: not from Men who have been corrupted with wrong Principles, instill'd by a bad Education, and riveted by bad Company; but from the candid and ingenuous, from the virtuous, and innocent. And here we shall always find, that the more disinterested and exalted any Man's Virtue is, and the more he is disentangled from the Fetters of Prejudice, the more readily he will be dispos'd to *put on Charity*, to be universally benevolent, and eminently useful in his Station.

The more such Men reflect upon the Nature of their Being, the more clearly they see the Reasonableness and Necessity of *doing good unto all Men*. And,

III. The Obligation to this Duty of Benevolence is farther enforc'd, from the Consideration of the universal Goodness of God to his Creatures.

In whatever View we consider the great Object of Adoration; in every View he appears transcendently good and benevolent. *GOD is Love*, saith *St. John*. To his boundless Goodness the whole Creation owes it's Existence; to him it owes it's continual Preservation. *In him, and him alone, we live, and move, and have our Being*. He is the inexhaustible Fountain of all the Good we enjoy; the sole Author of all we hope for. *For every good and perfect Gift cometh down from the Father of Lights*. If we be happy, to him we are indebt-

* *Si nihil existimat contra naturam fieri in hominibus violandis; quid cum eo differas, qui omnino hominem ex homine tollat? ibid.*

ed for our Happiness: If we be miserable, it is of his Goodness alone that we are not more miserable. He is not only the Friend and Father of all good Men, but a most gracious Benefactor to the wicked themselves. *For he is kind to the unthankful, and to the Evil; and sendeth the Benefit of his Sun and Rain, the common Bounties of his universal Providence, upon the just and unjust.*

And therefore, if our common Parent and Benefactor thus showers down his Mercies and Favours upon all his Children; the Argument will unanswerably conclude, from every Principle of Gratitude and Duty, that, in humble Imitation of Him, whose Image we bear, and whose *Mercy is over all his Works, to do good, and to communicate, we should not forget.* And,

Fourthly, If every other Argument lose it's Force; let it be remembered that this most important Duty is, in a peculiar Manner, bound upon the Consciences of Christians, by the repeated Commands, and the illustrious Example, of the ever-blessed *Author and Finisher of our Faith.* Look into the History of his Life, consider the Tendency of his Doctrine; you meet with nothing but Mercy and Goodness; you meet with the most pathetick Exhortations to the Practice of those Virtues, which naturally make us happy in ourselves, useful to one another, and acceptable to God. *The Wisdom which is from above is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits.*

Christianity is all Benevolence and Love. The Beginning and the End of the whole Commandment is Charity; Love without Limitation, *without Dissimulation.* Abstracted from this, it is a dead Letter, an empty Name, no better than *sounding Brass, or a tinkling Cymbal.* GOD so loved the World, that he gave his only begotten Son; and the Son of God so loved us that, in gracious Condescension to the good Will of his Father, he divested himself of his original Dignity, made himself of no
Repu-

Reputation, took upon him the Form of a Servant; and, after a long and melancholy Scene of Affliction and Trouble, he so far humbled himself as to become obedient unto Death, even the painful and shameful Death of the Cross. And greater Love than this hath no Man. For scarcely for a Righteous Man will one die: but GOD commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.

After the glorious Example of this most benevolent and suffering Saviour, the Holy Apostles were unwearied in their Endeavours to promote the Interest of Virtue, the Happiness of Mankind, (which is always connected with it) and the Honour of their Lord. They studied to give *no Offence in any Thing, but in all Things to approve themselves as the Ministers of GOD, in much Patience, in Afflictions, in Necessities, in Distresses*, in suffering the greatest Calamities, and with the Exercise of the severest Mortification. *Who is weak, and I am not weak? Who is offended, and I burn not? Nay, I will very gladly spend and be spent for you, tho' the more abundantly I love you, the less I be loved*, saith the great Apostle to the Corinthians, animated with this noble and generous Principle. And so great was his Affection for his Countrymen the Jews, *his Brethren, and Kinsmen according to the Flesh*, that, had it been lawful, he could have wished himself accursed from Christ, if, by that Means, he could have brought them to a Sense of their true Interest.

In a Word; such is the exalted Spirit of Gospel-Benevolence, of that Charity, which, for the highest Reasons, and from the most tender and engaging Motives, we are commanded to put on, that it indispensably obligeth us to *lay down our very Lives for the Brethren*, whenever the common Interest of our Fellow-Christians calleth us to it. For *a new Commandment I give unto you, that ye love one another, as I have loved you, that*

ye also love one another. Hereby shall all Men know that ye are my Disciples.

This is the distinguishing Mark and Character of a Christian, without which all our other Doings are nothing worth. *For if any Man have not this Spirit of Christ, he is none of his.*

The whole Community of Christians are represented in Scripture as *one Body*, united to one another, and to Christ the Head, by the most sacred and endearing Ties. *For as the Body natural is one, and hath many Members, and all the Members of that one Body, being many, are one: So also is Christ; so is the Christian Church, all whose Members are called in one Hope of their Calling, having the same Lord for their Saviour, professing one Faith, into which they were baptized by one Baptism, and are become the Servants of the same GOD and Father of all, who is equally over all by his Power, conducts them all by his same good Providence, and dwells in them all by the same Holy Spirit.*

Could we therefore but prevail with Christians to act in Character, as Members one of another, join'd together in this sacred Union, how extremely happy

III. Would the State and Condition of this World be! what *Halcyon Days* might we not expect to see, under the auspicious Government of the Prince of Peace! Fraud and Rapine, Thefts and Murders, Treason and Rebellion, would never disturb the Quiet of social Life: No private Quarrels, nor publick Commotions; *not Wars, no nor so much as Rumours of Wars, nor the least complaining would be heard in our Streets; but Mercy and Truth would meet together, Righteousness and Peace would kiss each other.* The prophetick Character of the Gospel State would then be literally true, that, under the Administration of King Messiah, *our Swords should be beat into Plow-Shares, and our Spears into Pruning-Hooks; that Nation should not lift up Sword against Nation, neither should they learn War any more: They should*

should not hurt nor destroy in all God's holy Mountain. For Peace on Earth is a natural Consequence of good Will towards Men.

Again; if this *truly Catholick Spirit of Benevolence* had always governed and sanctified the whole Body of the Church; what Desolation and Misery had been happily prevented, which hath been brought upon the World, under the specious Colour of Religion! We had never heard of the dreadful Havock occasioned by *holy Wars*, of all others the most *Unholy*: We had never heard of such a Monster as a Spiritual Tyrant, impiously stiling himself the Vicar of the meek and humble *Jesus*, exercising a lawless Dominion over *Principalities and Powers*, over the Lives and Properties, over the Faith and Consciences of Men; and, in Violation of the sacred Law of Charity, compelling them to a blind Obedience to his Authority, by Fines and Imprisonments, by Racks and Tortures, by Gallies and Inquisitions. *For where the Spirit of the Lord is, there is Liberty.* And therefore the Man that hath this Spirit, cannot think it right (because it is the highest Iniquity) to compel Men to profess, or to destroy them for not professing, what they cannot believe.

It is not Religion, simply consider'd, but the wicked Abuse of it to factious and evil Purposes, that is the Object of human Censure, and human Punishment. And so long as any particular Profession of Religion affects not the Quiet of those *with whom we have to do*; all Men have a *natural Right* to the peaceable Possession of their own Opinions. *Who art thou, that, in such a Case, judgest another Man's Servant? To his own Master, the one and only Lawgiver, he must stand or fall.*

This is the Language of the Christian Law of Charity. And therefore the Man who makes this Law the constant Rule of his Conduct, will *neither offend against the Temple, nor against Cæsar*: He will follow Peace with all Men, both in religious and civil Life.

To preserve this Peace and Harmony in the World (a Duty, which every Man oweth to the universal Community of Mankind) is, or ought to be, the one great End and Design of all human Governments, and human Laws. And every Constitution of Government is more or less perfect, as it is more or less conformable to this Law of Charity, which speaketh Peace and Safety to all Men.

Would it not then be great Ingratitude to the Memory of our wise and pious Ancestors, not to observe, what an excellent Form of Government they have transmitted to us, after many a doubtful Struggle, at the Expence of much Blood and Treasure? For may it not be justly asked, in the sacred Phrase, *What Nation is there so great, that hath Statutes and Judgments so righteous, as all this Law*, by which we are protected in the quiet and peaceable Possession of our civil and religious Liberties? What is there arbitrary in the whole of our Government? Have not our Princes, as well as our People, *their Bounds set them which they cannot pass*? For do not our Laws themselves fix the Extent of the Prerogative, and the Measures of Obedience? Under their Protection, therefore, every Man may *dwell safely, and be quiet from Fear of Evil*.

With Regard to Religion; we have a most excellent *Form of Godliness* prescrib'd by our own establish'd Church. But then, as we very justly disclaim the impious Pretence to Infallibility, and think it not consistent with our Christian Character, to *call any Man Father upon Earth*; no Violence is offer'd to the scrupulous tender Conscience; but the gentle, the rational, the truly Christian Spirit of Toleration gives every Man a Licence to pay his Homage to his Creator, in the Manner he believes most acceptable to his Will. We leave the Infamy and Impiety of Persecution to the Roman Priesthood, and condemn no Man for his particular Manner of serving God, if he teach no Doctrines destructive of the Rights and Liberties of Mankind.

So

So that here is no Plea left for Guilt, no Cloak for any Man's Sin; not the least Pretence for disturbing the publick Peace and Tranquility.

Happy then, thrice happy are the People that are in such a Case; yea blessed above all other Nations upon Earth would the People of Britain be, if they had but the Gratitude and Honesty not to use their Liberty for a Cloak of Maliciousness; if they were but sensible of the worth and Importance of the Blessings they enjoy.

But if, in Contempt of the highest Obligations of their Nature; if, in open Violation of all the Laws of God and Man, any Man will presume to throw down the Fences of private Property and publick Happiness; that Charity, which is due to every Community, will oblige the good Magistrate *not to bear the Sword in vain; for he is the Minister of God to thee for Good, a Revenger to execute Wrath upon him that doth Evil*, upon him that will presume to *Sin of malicious Wick- edness.*

If, in private Life, our Properties, upon the Preservation of which our Ease and Comfort greatly depend, can be called our own; it must for ever be wrong in others to attempt to rob us of them. What is mine, cannot, at the same Time, be another Man's Right; and therefore it cannot be wrong in me to oppose every Attempt that is made to deprive me of it. Self-Preservation, and that Charity, which always begins at Home, require me to do it.

How much more strongly then will the Argument conclude for the Punishment of those Offenders, who attempt the Destruction of the Laws, the Liberties, and Happiness, of whole Societies and Communities of Men? What complicated, what enormous Guilt is this! And what Reward' can such Men, in Reason, expect for their iniquitous Labour, but *the Wages of Sin?* *†*

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We

We of this happy Island have long been blessed with the purest Religion, and the best civil Government upon Earth. That fairest of *Plants*, that *second Tree of Life*, pure unadulterated Christianity, which our *heavenly Father*, by the wonderful Workings of his Providence, planted Here at the Reformation, thro' the Divine Blessing, *hath taken* such deep *Root*, that notwithstanding the Checks and Difficulties it has met with in it's Growth, *It has filled our Land; the Hills are cover'd* (may they for ever be cover'd!) *with the Shadow of it, and the Boughs thereof are like the goodly Cedar Trees*; and under it's sacred Shelter we have long been preserv'd from the Storms of Persecution, from Papal Tyranny, and arbitrary Power. X

But if the wild Boar out of the Wood attempt to root it up, and the wild Beasts of the Field to devour it; if, without Charity, without Mercy, without common Humanity, or any natural Affection for their Country, desperate, lawless, and perfidious Men level *the Axe at the Root of this Tree*, exert their devilish Force to cut it down at one decisive Blow, and to plant in it's Room a *poisonous Weed* of Foreign Growth, which they call Religion; but a Religion, built upon the Ruins of Reason and Common Sense; a Religion, born in Pomp, and brought up in Blood-shed, and supported by Fire and Faggot to this very Day; a Religion! which breatheth nothing but Damnation and Misery against the whole Protestant World; a Religion purposely designed *to bind the Consciences of our Kings in Chains, and of our Nobles with Fetters of Iron*; a Religion, which is a Dishonour to God, a Reproach to human Reason, and a Disgrace to the Christian Name: In a Word; a Religion, which is in Fact, what it has frequently and very justly been call'd, *a wicked Conspiracy against the Liberties of Mankind*:

If, I say, any Set of Men should be so abandon'd to all Virtue and Goodness, as to attempt to impose such a Yoke of spiritual Bondage and Slavery upon the Necks of a Free and Protestant

testant People ; they must be utterly void of that Charity which they owe to themselves, to the Publick, and to their Posterity ; and void of all Sense of Gratitude to God, whose kind Providence hath so often, so remarkably, and so lately interpos'd in their Favour, not to resist such Attempts, even *unto Blood*, not to restrain the Violence of all such Offenders, by every proper Method of Correction.

Lastly ; we are blessed with a King, who hath long approved himself the Friend and Father of his People ; the ever-watchful Guardian, and valiant Defender of their Faith and Properties. Let Envy, Malice, and Disaffection tell if they can, *whose Ox he hath taken, or whose Ass he hath taken, whom he hath defrauded, or whom he hath oppressed.*

Hath he not religiously made the Laws the invariable Rule and Measure of his Conduct, and given the most condescending Proofs of his tender Regard for the Welfare of his People, even beyond the Example of former Princes ? Is it not owing, next under God, to his paternal Care and Vigilance, and to the Conduct and Bravery of that illustrious Prince, whose auspicious Birth hath happily distinguished *this Day* in our Kalendar, and whose glorious Victory over the late Disturbers of our Quiet, will render the Return of the *next Day* for ever grateful to every true Briton ; that we are here assembled in Peace ; that our Temples are not shut, nor the Course of our Laws obstructed ? Doth not that Charity therefore, which we owe to ourselves, and to that political Body of which he is the Head, and we the happy Members, command us to honour and obey such a Governor, a King ruling by Law, by Justice and Mercy, not *only for Wrath, but for Conscience Sake* ? And how great is the Infatuation ! how black the Treason and Iniquity of those pretended Protestants amongst us, who would rejoyce in the Destruction of this good and gracious Sovereign, and his Royal House under whom alone we can be safe and
happy

happy, in order to give us in their Stead — They know not what; Heavens grant we may never know! but France and Rome would be glad to tell us; would rejoyce to see us *fast bound in Misery and Iron.*

But in order to prevent this great Calamity, which the *unnatural degenerate Sons of Britain*, as well as her Foreign Enemies, have wickedly endeavour'd to bring upon our Country; highly doth it concern us to improve the blessed Advantages we enjoy, both in our civil and religious Capacity, to the heavenly Purposes of mutual Love and Benevolence.

Our Interest, as Englishmen and Protestants, is, and must for ever be, the same. And this Interest cannot be supported without *Charity, which is the only Bond of Perfectness*, the only Cement of all Society.

Experience sure will convince us, if our blessed Saviour cannot, that *an House divided against itself, cannot stand*; that *whilst we bite and devour one another*, the common Enemy reaps all the Advantage of the Quarrel, and gains a Victory, without hazarding a Battle.

And therefore, as we would avoid all future *Confusion, and every evil Work*, let us study above all Things to have *fervent Charity among ourselves*. For whenever we depart from this Law, we always depart from the *Paths of Peace*. — *Hence come Wars and Fightings among us.*

Let the Spirit of GOD then, the truly Christian Spirit of *good Will towards Men, rule in our Hearts*, and we shall reap the blessed Effects of it, in publick, private, and domestick Life.

To conclude. We have all the Means of Happiness in our Power; we want nothing but an honest Application of them. Let us but be in Reality, what we all profess ourselves to be, true Christians: And then will this World become a beautiful, tho' very imperfect, Emblem of that blessed Place, where Envy and Malice never come; where Jarrs and Discord are never heard;

heard; where *Charity never faileth*; where the Righteous rejoyce at each other's Happiness, and maintain an eternal Friendship amongst themselves, *with Jesus the Mediator of the new Covenant, and GOD the Judge of all.*

F I N I S.

E R R A T A.

Pag. 11. line 6 for natuarlly *read* naturally
Ibid. Line 12 for virutous, *read* virtuous,

